TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

CONTINUED.

December 19th. William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland. O may God grant it a blessing for Zion, as a kind angel from heaven! Amen.

The following circular was published in the "Star" by

"THE ELDERS IN KIRTLAND TO THEIR BRETHREN ABROAD:

Dear Brethren in Christ, and companions in tribulation;

It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the saints, has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father with the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightingly passed over, which says, "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all: Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a faithful man, who is able to teach others also, that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "*called and chosen, and faithful.*"

Let the elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do dot desire to know the truth. Remember that "*it is a day of warning and not a day of many words.*" If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil: finally, in these critical times, be careful; call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in.—Farewell."

On Monday night the 24th of December, four aged families, living near the village of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses, by a party of the mob who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered.—Mr. Miller is aged sixty-five years being, the youngest man in the four families. Sons of these men have toiled and bled in the defence of their country: and old Mr. Jones, one of the sufferers, served as life guard to General Geo. Washington, in the revolution. Well may the citizens of Seventy Six, shudder with horror, the scenes which surround him at this day

in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent, that no man embracing the faith of this people, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

A court of enquiry was held at Liberty Clay county, Missouri, the latter part of this month, to enquire into the conduct of Colonel Pitcher, for driving the saints, or Mormons from Jackson county, which resulted in his arrest for further trial by a court martial.

December 26. James Blanchard, and Alonzo Rider, were cut off from the church by a council of elders in Kirtland, for repeated transgressions, and promising to reform, and never fulfilling. Nelson Acre was also cut off, on account of his absenting himself from the meetings, and saying that he wanted no more of the church, and that he desired to be cut off, &c. None of these being present, the council notified them of their exclusion by letters.—This evening a bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: that Brother Whitney was not fit for a bishop, and that he treated the brethren who came into the store with disrespect, that he was overbearing, and fain would walk on the necks of the brethren, &c. Brother Story was also in a similar transgression. I rebuked them sharply, and told them that the church must feel the wrath of God, except they repent of their sins, and cast away their murmurings and complainings one of another, &c., &c. Elder Rigdon also lectured them on the same principles. Brothers Rider and Story confessed their wrongs and all forgave one another.

December 27th. A bishop's court was called to investigate complaints made against Brothers Elliot, Haggart and Babbitt, and their wives, and Jenkins Salisbury, all of whom were present, but the accusers not being present the court adjourned, *sine die*.

The mob sold the materials, or rather gave "Davis & Kelley" leave to take the Evening and Morning Star establishment, to Liberty, Clay county, where they commenced the publication of "The Missouri Enquirer" a weekly paper. They also paid our lawyers, employed as counsel against the mob, three hundred dollars, on the one thousand dollar note, on agreement: a small amount towards an establishment, which with the book work and furniture, had cost some three or four thousand dollars.

From the very features of the celebrated mob circular, recently inserted, it will be seen that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this tragedy, when they in July last, boldly made known their determination to drive the Mormons from Jackson county, "peacibly if they could, forcibly if they must," openly declaring, that "the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect;" and in their circular they further say, "we deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes," and conclude with these high toned words: "we therefore agree, that after timely warning; and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them; and to this end, we each pledge to each other, our lives, our bodily powers, fortunes, and sacred honors!"

In answer to their bold and daring resolves to guard against anticipated evils. I give the following extract from the Governor's letter in relation to this affair, dated, Oct. 19th, 1833. "No citizen, or number of citizens, has a right to take the redress of their grievances, whether real or imaginary, into their own hands: such conduct strikes at the very existence of society, and subverts the foundation on which it is based."

I ask again, to whom shall blame be attached in this tragedy? When the mob previously and publicly declared their intentions; and the principles involved were understood by the executive, as appears by the foregoing; and also by the judiciary, according to Judge Ryland's letter; and the constitution of the land, guarantees equal rights and privileges to all, to whom should blame be attached, but Jackson county mobbers and Missouri?

December 31st. Wilford Woodruff, was baptized at Richland, Oswego county, New York, by Elder Zeiah Pulsipher.

1834. The scattered saints in Missouri commenced the year, eighteen hundred and thirty four, with a conference, which they held in Clay county, on the first day of January, at which Bishop Partridge presided. After transacting much business relative to comforting and strengthening the scattered members of the church, it was

Resolved, That Lyman Wight and Parley P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Mis-

souri, to the presidency and church in Kirtland and ask their advice, &c.

On the evening of the 2nd of January, a bishop's court assembled in Kirtland to investigate the case of Wesley Hulbert, against whom charges had been preferred by Harriet Howe and others, "that Hulbert had denied the faith, spoken reproachfully of the church, did not believe Joseph was a true prophet, &c. Hulbert was in the place, but did not appear before the court consequently was cut off.

Wilford Woodruff was ordained a teacher, at Richland, New York.

Liberty, Clay co., January 9th, 1834.

Dear Sir,

Since my communication of the 29th of November, and a petition dated the 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent, were it not that I entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering condition of my brethren, and in some degree restoring peace to both parties.

Being particularly acquainted with the situation of both parties at this day, my desire is, to write impartially; notwithstanding I feel very sensibly the deep wound that has been inflicted upon the church of which I am a member, by the citizens of Jackson county. The petition to your Excellency, dated the 6th of December last, was drawn up hastily by Mr. Phelps, and signed by several of us, just before the closing of the mail; and there is one item in particular in said petition, that needs some explanation; the request that "our men may be organized into companies of Jackson Guards, and furnished with arms by the state," was made at the instance of disinterested advisers, and also a communication from the Attorney General to Messrs. Doniphan and Atchison, dated the 21st of November last, giving his views as to the propriety of organizing into regular companies, &c. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the church, and would never be thought of but from pure necessity.

In relation to the court of enquiry, serious difficulties continue to exist, well calculated to preclude the most important testimony of our church, and there appears to be no evil, which man is capable of inflicting upon his fellow creature man, but what our people are threatened with at this day by the citizens of Jackson county. This intimidates a great many, particularly females and children, and no military guard would diminish their fears so far as to induce them to attend the court in that county; this with other serious difficulties will give a decided advantage to the offenders, in a court of enquiry, while they triumph in power, numbers, &c.

The citizens of Jackson county, are well aware that they have this advantage, and the leaders of the faction if they must submit to such a court, would gladly hasten it. The church are anxious for a thorough investigation into the whole affair, if their testimony can be taken without so great peril as they have reason to fear. It is my opinion from present appearances, that not one-fourth of the witnesses of our people, can be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree, upon the drafted militia, so far as to lessen confidence in the loyalty of that body: and I am satisfied that the influence of the Jackson county faction, will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our church, are not the only sufferers that feel the oppressive hand of priestly power.—With these difficulties and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of Jackson county, and restore the injured to their rightful possessions; and to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction, and if they assent to this proposition, of about twenty of the most influential in that county, (which would embrace the very leaders of the faction,) could be obtained, I think the majority would cease in their persecutions. at least, when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal, I believe that I should have the concurrence of my brethren. I therefore give this early intimation of our intention, or the part of some of the leading men in the church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their homes; and in making a trial of this measure at a future day, we may decide in

important, and of great utility if we could avail ourselves of counsel and directions from your Excellency, believing there will be a day, in negociations for peace, in which an executive interposition, would produce a salutary effect to both parties.

In this communication, with honesty of heart I have endeavored *briefly* to touch upon a few interesting points in plain truth, believing that I have given no wrong bias on either side, and with earnest prayers to our great Benefactor, that the chief ruler of this state, may come to a full knowledge of the grand outrage in Jackson county. I subscribe myself,

Your obedient servant,

ALGERNON S. GILBERT.

To his Excellency DANIEL DUNKLIN, Jefferson City, Mo.

On the evening of the 11th of January, Joseph Smith, jr., Frederick G. Williams, Newel K. Whitney, John Johnson, Oliver Cowdery and Orson Hyde united in prayer, and asked the Lord to grant the following petitions:

That the Lord would grant that our lives might be precious in his sight, that he would watch over our persons, and give his angels charge concerning us and our families, that no evil nor unseen hand might be permitted to harm us.

That the Lord would also hold the lives of all the united order, and not suffer that any of them shall be taken.

That the Lord would grant that Brother Joseph might prevail over his enemy, even Doctor Hurlbert, who has threatened his life, whom Joseph has caused to be taken with a precept; that the Lord would fill the heart of the court with a spirit to do justice, and cause that the law of the land may be magnified in bringing him to justice.

That the Lord would provide in the order of his providence, the bishop of this church with means sufficient to discharge every debt that the order owes, in due season, that the church may not be brought into disrepute and the saints be afflicted by the hands of their enemies.

That the Lord would protect our printing press from the hands of evil men, and give us means to send forth his record even his gospel, that the ears of all may hear it, and also that we may print his scriptures; and also that he would give those, who were appointed to conduct the press, wisdom sufficient, that the cause may not be hindered, but that men's eyes may thereby be opened to see the truth.

That the Lord would deliver Zion, and gather in his scattered people to possess it in peace; and also, while in their dispersion, that he would provide for them that they perish not by hunger or cold; and finally, that God, in the name of Jesus, would gather his elect speedily, and unveil his face, that his saints might behold his glory, and dwell with him. Amen.

As soon as the Governor intimated, or the news began to circulate, that the Mormons, (as the people styled the church) would be restored to their possessions in Jackson county (if they desired to be) the "priests" of all denominations, as the men behind the scene, with the mob, began to set their springs in motion, and by their secret councils, and false publications and insinuations, soured the public mind, and veiled the administration of the laws, so that anything like a return to their houses and lands, or recovery of damages for losses sustained, seemed as distant as the day of judgment. The power of wickedness and darkness walked hand in hand together, and the saints mourned.

January 16th. I visited Brother Jenkins Salisbury, and spent the night. O Lord! keep us and my family safe, until I return unto them: O my God, have mercy on my brethren in Zion, for Christ's sake Amen.

CONFERENCE MINUTES.

From the N. Y. Messenger.

Minutes of a conference held at Cambria, Niagara county, N. Y.

Elder D. H. Redfield was called to the chair, and James Kenny chosen clerk.

The president then arose and gave some valuable instruction on the object of calling this conference together, that we might console them, and that they might be prepared for the blessings that God designs to bestow on his servants, and whether they, as a church, would sustain the Twelve, and the authorities at Nauvoo, and carry out the principles that their prophet and patriarch have given for their salvation.

Resolved, that we sustain the Twelve in their calling, and uphold them by our prayers and influence, and build the Temple at Nauvoo.

Elder Farr then arose and addressed the brethren upon the vision of Daniel, in setting up of the kingdom of God in the last days, and the necessity of obeying the commands of God and the blessings that would follow.

High priests present, two; elders, ten; priests, one; teachers, one.

Representation of branches.—

Cambria branch, represented by James Kenny, ten members, including four elders, all in good standing.

Akron branch, by Brother Hart, twenty two

members, including five elders and one priest, all in good standing.

Grand Island branch, by Brother Stacy, nine members, including one elder, all in good standing.

Lewiston branch, by Brother Small, nine members, two elders, two priests.

Cayuga Creek branch, by Brother Lacomb, six members.

Scattering members, by Brother Neale, twelve members.

The conference then took into consideration the necessity of sustaining the Messenger, Times and Seasons, and Neighbor, after which Elder Farr continued his remarks.

Adjourned till evening.

Met pursuant to adjournment. Opened by prayer by Brother Kenny.

Brother Sheffield spoke on the first principles of the gospel. Followed by Elder Stratton.

Adjourned till Sunday morning at 10 o'clock.

Conference met according to adjournment.—Brought to order by the president.

Sung a hymn selected by Elder H. Stratton.

Elder Winslow Farr then addressed the congregation upon the subject of the restitution of all things, spoken of by the prophets, and this is the dispensation that was designed of God to bring about this great and glorious work—Showing from the scriptures, that God in every dispensation, had prophets to lead his people, and showing from scripture that God did nothing but what he revealed it unto his prophets, and that no one ought to teach without being called of God, as was Aaron, and that the testimony of Jesus is the spirit of prophecy, and it was by revelation that Peter knew that Jesus was the Christ, and as God was about to gather Israel back to the land of their fathers, it could not be performed without revelation.—Then going on to show that in the restitution of all things, it was necessary to restore the priesthood, and through that priesthood he would reveal all things that were necessary for the salvation of the human family.

Elder Stratton then arose and spoke on the first principles of the gospel.

Adjourned for one hour.

Met pursuant to adjournment. Opened by singing and prayer.

The president then arose and said that it was his intention to have spoken on some particulars of our holy religion, but those who have spoken before me have gone over most of the ground, and spoke on all subjects, consequently he should be under the necessity of reviewing some of the principles that had already been advanced by his brethren, and then went on to show his hearers something of the restitution, and the situation that man stood in the presence of God, and the beauties of the resurrection of the dead, showing by scripture and good sound logical reason, the difference between the saints of light, and the narrow contractedness of the people in this generation, who have not embraced the doctrine of Christ, and that it was by perseverence that the saints of God ever would obtain those blessings and hearkening to the counsel of those whom God had placed in his church to lead his people.

Elder Farr made a few remarks on the same subject.

Br. S. A. Neale made a few remarks concerning those who had not embraced the gospel.

It was then moved and carried that the Lewiston branch be attached to the Cambria branch.

Adjourned till evening.

Met pursuant to adjournment.

Meeting being called to order, after singing and prayer, the brethren and sisters spoke and told their determinations.

After which the conference adjourned *sine die*.

DAVID H. REDFIELD, Pres't.

JAMES KENNY, Clerk.

INDIANS IN CANADA.—It appears by the Report on the Affairs of the Indians in Canada, laid before the Legislative Assembly on the 20th of March, 1845, that some 12,000 Indians reside in the Provinces, and that the number is on the increase. The policy of the British Government towards the red man has been kind and conciliatory, and the fact that they increase in numbers in Canada from the excess of the births over the deaths, as well as by immigration from the United States, speaks favorably for the humane and fatherly care of the British authorities. There is no driving the tribes from their old hunting grounds and the graves of their fathers, as in the United States, and the Canadian Indians are still located at numerous points in both provinces. They enjoy their lands and the protection of the Government in peace, and the social condition of the settled tribes is improving. The contrast with us is humiliating. The lords of the soil have been harassed and hunted down until many tribes have become extinct, and in our cupidity for more lands we shall ere long force the mere remnants of once powerful nations now gathered beyond the Mississippi, to remove still farther west at the point of the bayonet. What a sad record of decay and death does the history of the Aborigines of this country present.—*Cleveland Herald.*

EPHRAIM AND MANASSEH.

There cannot be any subject brought before the people, which ought to claim more candid attention, than information that relates to any of the families of Israel. The bible contains a few lines upon the subject in question. Jacob blesses Ephraim and Manasseh and says *let them grow into a multitude in the midst of the earth.*

Here we have it "in the midst of the earth," and all that is wanting is to find the *multitude.* This we show in the following from a southern paper:—

INDIANS OF AMERICA.—The semi-annual report of the American Indian Mission Association, held at Forsyth, Ga., on May 17, 18, and 19th ult. in its survey of the field which is opened for their labors, and after remarking upon the claims of the aboriginal race of this continent as being as fully entitled to the philanthropic and benevolent efforts of American Christendom, as the inhabitants of the eastern continents of Asia and Africa, proceeds to give an estimate of the numbers of American Indians. We extract from this, the concluding portion of their report:—

"The field we have entered is extensive, comprising a full quarter of the Globe. The population, it is true, is not so dense as in many other countries, but it is supposed to embrace ten or eleven millions of the original inhabitants and about the same number of others, whose condition morally is as deplorable as that of the natives, or of any heathen nation in the world; and with these races of men there is such a commingling that in approaching the one, we necessarily come in contact with the other. The portion covered by the population of the United States, and the civilized parts of Canada, is an exception of but a speck compared with the whole. We have, therefore, before us a fourth part of the world to work upon: and material consisting of about twenty-two millions, or upwards; and with very partial exceptions among the Indians on our borders, this field is unoccupied by others. Other societies have sailed across the seas to Asia, Africa, and Europe, and have left America for us.

It is estimated that there are yet four millions and a half of the Aborigines in North America, including Mexico and its dependencies. Further southeast in Central America, in Guatimala, there are supposed to be one million of Indians. One of their towns contains about 20,000 inhabitants. In the more eastern parts of the country, are large districts thinly inhabited by uncivilized Indians.

Still further southeast in New Granada, in a population of about 1,800,000, one million may be estimated as being of Indian blood. In the adjoining region of Venezuela (or Carracas) it is supposed that there are *eighty three thousand* Indians. Some of these, but not all, have submitted to a state of dependence and vassalage under the Spanish and Catholic yoke. Other tribes are unsubdued, as the Goahiros, about 30,000 in number, and the Guaraunos, about 8,000 in number.

In Guiana, the tribes of Caribs and Warrows adjoin the coast. The Arrowsauks and the Accawaws reside farther in the interior. Here the European settlements do not extend far back from the sea: and in the interior are numerous tribes but little known.

Peru is said to have a known population of Indian blood, of 853,350. East of the mountains are extensive regions, chiefly prairie, inhabited by tribes unsubdued by the Spaniards, whom we may estimate at least, at 40,000.—The extensive region of Brazil is supposed to contain 800,000 or 1,000,000 unsubdued Indians.

In Buenos Ayres, what are termed civilized Indians, because subject to the Spaniards, number about 700,000, besides those who are unsubdued in the interior.

In Chili there are, perhaps, 500,000 Indians, most of whom are submissive to the Spaniards. The interior of Patagonia is inhabited by unsubdued Indians; the number not known, but probably amounting to one or two millions.—In the islands of Trinidad, Margarita, and St. Vincent, it is said that a few of the original inhabitants remain; in all about 3700. The large island of Terra del Fuego is inhabited by the Aborigines.

We must not, however, disguise a fact, which though it may be felt by some of the missionaries has, perhaps, not been well understood generally, namely: that missionary labors among the Indians are usually attended with more toil, difficulties, and obstacles, and consequently may be said to be *harder* to perform, than those among the heathen of other countries; but it is presumed that none are better qualified to perform difficult and hard work, than the missionaries whom this association will employ.

The prevalence of peace in the greater part of North America, and many other considerations, make the present time peculiarly favorable for carrying forward our work successfully; and even the present political agitations in Mexico, we have good reason to believe, will result favorably for the designs of the association, and notwithstanding, in the countries

further southward, obstacles not altogether insurmountable may be apprehended, we may hope that they will appear less appalling as we approach them. The South Americans have long been in a restless condition: the gospel would insure tranquility and blessings beyond those of which they have hitherto been capable of conceiving.

Since our Divine Master has done so much for fallen man, and we have been so much favored as a nation, as Christians, as members of a benevolent association; and in view of the condition of the Aborigines, and our obligations to them, and of the inviting opportunities which now present themselves for doing them good, and the confidence of success which humble reliance upon God, must inspire us, surely there will not be one in our favored fraternity who will be unwilling to participate most zealously in this good work of "building the old wastes, of repairing the waste cities, and the desolations of many generations."—And, in behalf of all, we adopt the language of Nehemiah, "The God of heaven he will prosper us; therefore we his servants will arise and build."

The total number of the Indian races is therefore estimated by the report at near or about 12,000,000, excluding those of mingled Spanish &c., and Indian blood.

THE PROSPECT.

The saints have reason to rejoice at the prospect before them: for while the calamities of the last days, as foretold by the prophets, are continually taking place among the nations and kingdoms, the "division" sent by Jesus Christ, as recorded in St. Luke, is also fulfilling. We copy the following as a sample. The Swedenborgians without revelation will last about as long as a candle in a windy garret.—The candle of this generation is nearly burnt to the socket. But see how old fashioned religion fails in the old world:

From the London Intellectual Repository.

RECEPTION OF A NEW CHURCH MESSENGER BY THE VICE-CHANCELLOR AND OTHERS, AT OXFORD.

In consequence of the present divided State of the Church of England, and particularly of the University of Oxford, upon essential points of doctrine, especially the doctrine of Justification by Faith alone, a reader of the writings of Swedenborg thought it his duty, as a Clergyman, to go to the University in order simply to announce the dissolution of the Old Church and the establishment of the New, as declared in the writings of our author. He had resolved not to go in the character of a theological disputant, or of a critic upon the writings of ancient or modern divines, but solely in the character of a *Messenger*, to convey the glad tidings of salvation as announced by the New Jerusalem Church; trusting that in case any argument should arise upon the subject, the writings of Swedenborg would enable him to give suitable replies.

The result of his mission is, that he has been enabled to announce the doctrines of the New Church to several of the leading men at Oxford whose names are familiar with the public. In every interview the arguments against the New Church resolved themselves into two; first, that the *Catholic Church* is the interpreter of Scripture; and secondly, that the *creed* of this church is the key to the interpretation thereof. To the first objection it was replied—If the Church is the interpreter of Scripture, then in the case of the prophetical books which form a large portion of the Bible, where and what are the interpretations *authorized* by the Church? To this question, no answer could be obtained in any one of the interviews; probably for the reason, that the Church no where possesses *authorized* interpretations of prophecy, as she possesses authorized interpretations of doctrine; that the interpretation of prophecy, therefore, is an open question; open to any and every individual who, in his character of interpreter, is not bound to refer to the authority of the Church, and who, consequently, is at liberty to adopt the interpretation of Swedenborg, if he thinks proper.

The second objection was, that the *creed* of the Church is the Key to the interpretation of Scripture, and that the door to the divine mysteries must be opened only with this Key. To this it was replied, Be it so; you give me a Key to open the door; but have you ever opened the door with it? Do you not acknowledge that a great portion of prophecy is a sealed book? What do you know of the Apocalypse? Have your *creed* ever opened it? If so, where are your *authorized interpretations*?

To these arguments there was no attempt to reply, although a reply was solicited again and again. In almost all these cases, however, it was satisfactory to hear it admitted, that the subject required investigation, and that the respective parties were not qualified to enter into it in consequence of their ignorance of Swedenborg's writings, and that the question must not be allowed to rest where it did.

The clergyman who went upon the present mission next resolved, by the blessing of Divine Providence, to lay the whole subject before the Vice Chancellor, who received him with the utmost courtesy. A statement was

then made of the doctrines and principles of the New Church, and an outline given of Swedenborg's interpretation of the Apocalypse. It was candidly, but most respectfully, declared to the Vice Chancellor, that the Old Church, both Protestant and Catholic, was said to have come to an end—that their continuation was only a question of time and expediency—that a New Church was now being raised up by the Lord, and that the present divisions in the Church of England and the University were only a visible fulfilment of the predictions contained in the Apocalypse, as interpreted by Emanuel Swedenborg.

"Mr. Vice Chancellor," said the clergyman, "I call upon you, I call upon the University, most respectfully, but most solemnly, to institute an investigation into these writings, that if they are false, their falsehood may be demonstrated, and if they are true, the Church of England and the University may know their position.

"I understand you," said the Vice-Chancellor, "you require that we should institute an investigation into the truth or falsehood of these writings?" "Precisely so," was the reply. "Then I promise you," said the Vice-Chancellor, "that this investigation shall be immediately commenced, and I myself will begin reading them this evening." "I feel obliged," said the clergyman, "and may I now express a hope, that writings which have found their way through this country, through several parts of the Continent, and the United States of America, may at last find their way into the Libraries of this University?" Here terminated the interview which took place on Tuesday morning, February 4th; the Vice-Chancellor having listened to the statements throughout with the deepest attention, and manifested the most courteous and Christian deportment. He willingly accepted one copy of Swedenborg's "Brief Exposition of the Doctrine of the New Church," &c., and one copy of the "Illustrations of the End of the Church," &c.

Whatever may be the result of this visit to Oxford, one thing is certain, that if the Church of England be rent asunder by her present unhappy divisions, or be doomed in future to continued internal warfare, she will at least, in this her day of visitation, have received a friendly and affectionate notice from the New Church of "the things which belong to her peace." A. C.

THE PENTICOST.—"The Jewish observances," says the New York Herald, of June 13, "were renewed in the various Synagogues yesterday morning, at nine o'clock and ended at one, P. M. There were rather more attendants than on the day before, but in every other respect the observances were similar, consisting merely of reading the word, and saying a form of prayer set apart for the occasion. It is not, perhaps, generally known that the modern Jews have no ceremonials further than meeting together, praying, reading the word, which is accompanied with frequent bowing, in a more sprightly than reverential manner. But this ancient people have not discarded their venerable forms—although some difference of opinion in matters of discipline prevails among the two or three sects; the necessity of relinquishing sacrifice, first fruits, the altar, &c., is imposed upon them by the loss of their lands, the possession of which is requisite to the existence and operation of all the old rites and ceremonies, "as the Lord commanded Moses"

We would like to have it instilled into the minds of the Jews, that after 2,400 years from the time the *daily sacrifice* was taken away, the sanctuary will be 'cleansed,' and they or those having the Priesthood and authority can offer an acceptable offering before the Lord.

TIMES AND SEASONS.

CITY OF NAUVOO,

JULY 15, 1845.

Change—The New York Messenger says:—"The office of the "Millennial Star" in Liverpool, Eng., has been removed from 36 Chapel Street, to Stanley's Buildings, Bath Street.—We give this notice for the information of those directing letters."

FROM THE EAST.

An awful account of the blood and carnage, among the Druses and Christians of Syria was published in the Neighbor. The loss of life and property are immense. Since that account was published, the packets from England have brought the following:—

SYRIAN CHRISTIANS.—A letter from Constantinople of the 11th, in the Augsburgh Gazette, says: "The patriarch of the Maronites, M. Habaiser, is dead. The high Maronite clergy have assembled at Bkerka for a new election. Three thousand Maronites have taken refuge at Saida from the Druses, and are supplied with the means of subsistence by the Turkish authorities. Bahri Pacha, who replaces Wadschihi Pacha at Beyrout, having assembled there the leaders of the belligerent parties, an armistice was agreed to on the 26th, and reciprocal guaranties were given, with assurance of

oblivion of the past on both sides, and promises to denounce to the Turkish authorities any new rising of either the Druses or the Maronites. This arrangement has been placed under the guaranty of the foreign consuls at Beyrout."

INDIANS IN CANADA.

What is the reason that the United States' hand of charity, so liberally bestowed upon the sons of the forest, has constantly withered the Indians away? it would be very satisfactory to have some of the missionaries answer the question. These nobles in degradation, these red men of the wilderness, ought to have as much glory in the asylum of the oppressed as the colored men of the south—had they not? (See p. 164.)

They Say—Yes, the Mormons say, that saints can live and die a natural death, without the aid of doctors or lawyers; but they cannot be saved in the celestial kingdom, without being baptised and confirmed by an elder.

A BLESSIN?

Pronounced by Joseph Smith, jr., upon the head of William Smith his brother, Dec. 18th, 1833.

Brother William is as the fierce lion which divideth not the spoil because of his much strength, and in the pride of his heart he will neglect the more weighty matters, until his soul is bowed down in sorrow; and then he shall return and call on the name of his God, and shall find forgiveness and shall wax valiant in the cause of truth; therefore he shall be saved unto the uttermost, and shall be endowed with power from on high. At his rebuke, in the name of the Lord, the eyes of the blind shall be opened; the ears of the deaf shall be unstopped; the tongue of the dumb shall be made to speak, and the lame man shall leap as a hart: and his adversaries shall not have power to withstand his words. Hell shall tremble because of him, and Satan shall flee from before his face and he shall be as a roaring lion of the forest in the midst of his prey:—so shall his hand be in the midst of his enemies among those who know the Lord, but seek the injury of the righteous.

And the hand of his generation shall be lifted up also against those who are set on high, that fight the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent and relieving the oppressed:—Therefore the blessings of the God of Jacob shall be on him to the uttermost, and in the midst of his house from generation to generation forever. And he shall be lifted up at the last day, and shall come up before the Lord like as a full sheaf of corn, laden with his tens of thousands as a reward of his labors, with songs of everlasting joy, with hosannas upon his lips, to God and the Lamb, to go no more out. Amen.

THE PHILANTHROPY OF ENGLAND.

While the English are pretending to feel such a christian abhorrence of the oppression which they affirm exist in those of our States where negro slavery is tolerated, behold the evidence of her sincerity as presented by a London correspondent of the Boston Atlas:

"It is remarked that the Church of England has on all occasions, been found ranged on the side of oppression and political despotism. It supports a poor law that treats poverty as a crime, and hunts the poor from parish to parish as if they were wild beasts. It helps the landlord to tax food, and make bread scarce and dear. It robs the people of its funds bequeathed for their education, and lifts up its bigot against any other education but that given in the spirit of its own dogmas. It extorts tithes, rates, dues, and offerings, even from the poorest of the poor—it 'devours widows' houses,' and for a pretence, makes long prayers. It is said that the rich cannot enter the kingdom of heaven, and yet the church aims at nothing but riches, and grasps all the silver and gold within its reach; its bishops and clergy monopolize the wealth of the land, and surrounded with abundance of this world's goods, forget the poor at their gate. They talk and write eloquently of new forms and new robes, but they never preach eloquently about true christianity. Of what possible use is the established church in London? The Bishop of London has answered the question. He said in the House of Lords: "I pass the magnificent church which crowns the metropolis, and is consecrated to the noblest of objects—the glory of God—and I ask myself in what degree it answers that object. I see there a dean and three residentiaries, with incomes amounting, in the aggregate, to between ten and twelve thousand pounds a year. I see, too, connected with the Cathedral, twenty-nine clergymen, whose offices are all but sinecures, with an annual income of twelve thousand pounds. I proceed a mile or two to the east or northeast, and I find myself in the midst of a large population, in the most wretched destitution and neglect: Artisans, mechanics, laborers; beggars, and thieves to the amount of three hundred thousand." Out of his own mouth he is condemned. Instead of providing for the temporal and spiritual destitution of these three hundred thousand beggars and thieves, the Bishop of London cleanses his con-

science if he writes speeches upon church forms and ceremonies?"

☞ We have extracted the foregoing to show how much malice and hatred is stirred up between the daughter and the mother country. If such sins exist in England, why not do as the Latter day Saints have: show them a better religion, a better way, and "pour in the oil and the wine."

In order to show our feelings we will quote Christ's words:

"Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

But wo unto you that are rich! for ye have received your consolation.

Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep.

Wo unto you when all men shall speak well of you! for so did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them which hate you.

Bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

And as ye would that men should do to you, do ye also to them likewise."

As in the days of Noah, so is it now: the whole earth is full of violence! but the spirit of God will not always strive with man. The fig trees are leaving; the summer is near; be ready.

STEADFAST.

The following beautiful touch upon the steadfastness and faith, and preservation of the Saints in the last days is from the New York Messenger.

"Brethren, the Church of the Saints has stood firm and unmoved amidst all the lies and slander that ever was or ever can be invented by men or devils; therefore they have nothing more to fear from that source. You have stood firm amid the rattle of chains, the groaning and creaking of prison doors, and the gloom of dungeons.

The vexations caused by the abuse of civil and military authority, have never moved you from your faith, or checked your progress.

The roar of artillery, the sharp crack of the rifle, the pistol, bayonets, the whistle of musket-balls, and the clashing of swords, have all been tried in vain; the Church of the Saints has survived all these efforts, and while her sons, daughters, prophets, apostles and leaders, together with the aged and the infant, have fallen martyrs, she has still stood firm and united, maintaining her position and moving forward her enterprise. States have spent their fury and exhausted their resources in vain to check her progress. Governors and Legislatures have withheld all protection, deprived her of every right, and even combined with murderers to exterminate, rob, drive, plunder and murder. But you have withstood all their efforts, even in the days of the infancy of the church, and while you were weak in faith and few in numbers, and your progress is still onward in power and majesty. What now have we to fear? What new enemy can come into the field? What new trial has the church to meet? We boldly answer, none. We bid defiance to all the hosts of Satan—to all the spirits of hell—all the lying priests, editors and 'christians,' who follow them—to all the States, Governors and Legislatures in the world—or to death itself, to bring a trial upon the Church of Latter-day Saints that they have not already effectually met, and proved themselves competent to surmount. Therefore we have nothing now left to fear or dread. We are able, in the strength of the God of Joseph, to fill the world with truth and wisdom, and to establish peace, and bring in everlasting righteousness, for ere long the Lord of Lords, and King of Kings will descend from heaven, with all his mighty hosts to help us, and to complete the victory.—And the last enemy which shall be subdued under the feet of God and his Saints, is death. Then hosannah to God and the Lamb, and hail to the immortal Joseph and all the martyrs.—They shall be crowned and enthroned, and enter upon their high and responsible offices as kings, priests, presidents and governors and judges, by acclamation, and reign, and his Saints take the kingdom under the whole heaven and possess it, for they are worthy.

Then shall governors, legislators and rulers of this world, who once had a little brief authority, walk up to the bar of Justice, and receive a righteous sentence. Then shall their abuses of the Saints be had in remembrance,

and they shall be an abhorrence unto all flesh, for their worm shall not die, nor shall their fire be quenched.

An extract from a letter written to John Adams by Thomas Jefferson, of Virginia, published by Mr. John Stewart, of New York, in the second volume of the 'Bible of Nature,' page 271—272.

"I feel, therefore I 'exist.' I feel bodies which are not myself: there are other existences, then. I call them matter. I feel them changing places: this gives me motion. Where there is an absence of matter, I call it void, or nothing, or immaterial space. On the basis of sensation, of matter and motion, we may erect the fabric of all the certainties we can have or need. I can conceive thought to be an action of a particular organization of matter, formed for that purpose by its creator, as well as that attraction is an action of matter, or magnetism of loadstone.

When he who denies to the Creator the power of endowing matter with the mode of action, called thinking, shall show how he could endow the sun with the mode of action called attraction, which retains the planets in the track of their orbits, or how an absence of matter can have a will and by that will put matter into motion, then the materialist may be lawfully required to explain the process by which matter exercises the faculty of thinking. When once we quit the basis of sensation, all is in the wind. To talk of immaterial existences is to talk of nothing. To say that the human soul, angels, God, are immaterial, is to say they are nothings, or that there is no God, no angels, no soul. I cannot reason otherwise: but I believe I am supported in my creed of materialism by the Locks, the Traceys, and the Stewarts. At what age (Athanasius and the Council of Nice) of the Christian Church this heresy of immaterialism, or marked atheism, crept in, I do not know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that God is a spirit, but he has not defined what a spirit is, nor said that it is not matter. And the ancient fathers, generally, of the three first centuries, held it to be matter, light and thin indeed, an etherial gas; but still matter.

To John Adams."

Will the editor of the Messenger inform us whether Thomas Jefferson was a Mormon or not?

As ever, yours,

J. M. GRANT.

Mt. Holley, N. J. July 15, 1845.

☞ It seems the editor of the Messenger has not answered Elder Grant's request, and so we take the responsibility to give a sentence of revelation on the subject, which came through the great prophet and seer, *Joseph Smith*. On the 373d page of the second edition of the Book of Doctrine and Covenants, last clause of the tenth paragraph, we find these words: "*And for this purpose have I established the Constitution of this land*, by the hands of WISE MEN, *whom I raised up unto this very purpose, and redeemed the land by the shedding of blood*" So it seems that the immortal *Thomas Jefferson* was so much of a Saint or Mormon, that God knew he was a *wise man*, and raised him up on purpose to prepare the way for breaking to pieces Nebuchadnezzar's image of governments, priests, misrule, confusion and false religion.

The whole world can bear witness that God's "*wise men*" have shown more genuine humanity and wisdom, than all christendom put together; and this makes revelation triumphant. Glory to God, Jesus Christ, Joseph Smith, and all the prophets! men could kill their bodies, but they could not hurt their souls, nor their words. *They are eternal.*

SPEECH DELIVERED BY HEBER C. KIMBALL.

AS REPORTED BY G. D. WATT.

City of Joseph, April 8, 1845.

There are many things that are necessary to lay before this congregation to day, as there are a greater number of visiting members, from the different branches, than our own citizens, they have not come out to day, it is so cold and disagreeable.

There are some matters it is necessary we should know; but let us act in concert, and be agreed in one thing, not to give counsel contrary to the advice that shall be given from the stand. It is the case many times that persons receive counsel, that is not for their benefit, peace, nor salvation; and these are matters pertaining to the saints here in the City of Joseph; cultivating the earth; for every man to do all he possibly can; to put all the seed into the earth they can. It is wisdom that this city and the regions round about shall be cultivated, for we may as well cultivate first as last; to raise our own wheat, and our own corn, and oats, pease, and beans, and barley, and cheese, and butter, and eggs, and every other thing that is for our comfort; for we are not considered suitable to live among 'white folks;' therefore we'll cultivate the earth for ourselves, and make our own cloth, and our own stockings, and shoes, and our own bonnets, and caps, and every other thing we need for our comfort: and what we cannot make we will buy, and we will buy the

best. But we shall not be under the necessity of buying but few things from the Gentiles.

Is there any woman in this congregation from any part of this State, or from Massachusetts, or from New Hampshire, or from Vermont, or from New York, or from any State in the Union, that can make good bonnets of straw, for I want as good a bonnet as ever was put upon a female's head, for my wife, and for my daughter, and I will pay them for it. I want a very good thing, for the ladies of the city of Joseph are very dressy, and desire good things. There are many of them that have said, and have thrown out the proclamation, that if they cannot have good bonnets and caps, and ribbons, and shoes, and stockings, they will go to St. Louis, and to Boston, and to Salem, to get them; and some to Pittsburgh, with Sidney Rigdon, for some of his apples, and peaches. These things are true. I have heard these observations myself; and if the females cannot make their own bonnets, they can be employed in making something else that will buy as good a bonnet, in the city of Joseph, as you can buy from Boston, or from Salem, or any of these places; or any thing else that is manufactured, in this city. And we can make the ribbons of cotton wood, it will make a substantial article. Those posies you wear round your faces, are only made of paper, some are made of cloth covered with paint or dyed. Well we can make a more substantial ribbon of cotton wood, and there are thousands of it in this county.

And we want to see every lot in the city of of Joseph fenced up and cultivated, and let every street that is not used, be fenced up, and planted with corn, and with potatoes, and with cabbage, and every good thing we want to eat.

And if the brethren who live in the country, upon the praries, have more land than they want themselves, let them let their brethren have it, that they may cultivate the earth, and raise what grain they want for their consolation and comfort. This is essential and necessary, more so this season than it has been before. The reason is we want to finish the Temple, and attend to our washings and anointings, so that a good deal of our time will be taken up next winter, to prepare ourselves for the time of its dedication. For it is necessary that this people should have these things, both male and female, young and old.

Brethren and sisters, you see the necessity of being diligent and not to stay your hands for a moment, from working upon the Temple, and taking stock in the Nauvoo House. I will do all that I can for both. I have not got much at present, but I shall have an abundance by and by. If I had it now, I have no time to take care of it; therefore I do not want it. It is enough for me, and my brethren to take care of you.

With regard to the Temple and Nauvoo House, these are our feelings, and we want this people to bear and understand, and universally, to pay their tithing. Let all go and labor, those who have no teams, and those who have, and do all that lies in their power to build up these houses; and in the remaining time they can cultivate the earth, and attend to their mechanic shops. And you that are mechanics and work in you shops, there is one tenth of that belongs to the Temple, and you can do as much good in your shops, as you can by working at the Temple, so go ahead and stick to your shops and do all you can.

I have another thing to lay before this congregation; it is that every man and every woman stay in this county, and not go out of it, to work for the Gentiles at all; but let them harvest their own wheat, and plough their own ground, and dig their own potatoes, and we intend not to preach to them this summer,—therefore let not any man, from this time henceforth, come to us and ask, 'shall I go to preaching? I want to go down country, shall I go?' No; you must not go, unless it is on business necessary to be done for the church, or to save somebody's life. We all go for that, but upon any other business, it is not necessary. This counsel is good for us to observe, that we stay in the city or somewhere else, in this country.

What is the object do you suppose of making the proclamation for all the saints to gather in, from all the United States, if we want to send them back again? We want them here, that they may help us to build the Temple, and the Nauvoo House; and want them to bring their firelocks, and learn to use them, and keep them well cleaned and loaded, and primed, so that they will go off the first shot, that every man may be in readiness, and prepared, that is, every man shod with the preparation of the gospel of peace; (holding up his cane as a sample;) that is the way. We want the brethren to stay in the City of Joseph, as much as possible, and those who cannot stay in the city, to remain in the county, where they can, to urge on the work of raising grain, &c., that the saints may have a plenty to eat, while we are attending to the ordinances of the House of God.

After the endowment we want the brethren to go to the nations of the earth, before that satan tears you asunder; for he will be heavy upon you when you get this. I would not advise any man, or any woman, to go to the east, after money or any thing else, until they get their endowment; then they may go, if they please,

if they go by counsel; and you will never go astray, if you take this course. If you go astray it is because you go upon your own hook, not understanding what is in the future.

Let fathers, inasmuch as they have daughters, keep them at home in the City of Joseph, among the saints of the Most High God, and watch them, and if they want to go to any place, go with them, to that place, and see that they do have kind treatment, for I know the Gentiles have no regard for us, as a people, nor for our women, and they would abuse them, and the very best of them would think it no sin.

I have travelled upon the rivers, and by land, and by sea, and I have had an oportunity of seeing their treatment. They consider you the offscouring of the earth; but I know this to be the best people of the age, and God knows it, and the devil knows it, and every body else knows that this is not a bad people.

We have on our every day clothes, now; if you would see us in our fine dress, you would say we are the best looking fellows in the world. Here are my brethren, the Twelve; we have been sitting in the dust these three days, and where will you see a better looking set of chaps, when our faces are clean, and our hair combed out.

We have had our women insulted many times by men in Warsaw, (who are the meanest people that ever God suffered to live.) If our women should call there, the gentlemen there would very politely desire an introduction to them, and they will be so obliging to wait upon them at the table, &c, and you would think they were the finest men in the world, but they do this for the purpose of destroying the females. I saw this myself, (and I wished I had the preparation of the gospel.) I have seen these men since; but I have never spoken to them, and I do not consider they are fit to speak to.

It is true they are fine looking men, and well dressed; yea, they are gentlemen, in appearance; but they are villains in their hearts. If we let our females go, the first that we know, they will be going to Carthage, and Warsaw, and I would rather my family would go to hell, for it will be no worse than these places, for it is where the inhabitants of these places will go; but we will be on the earth, and they will be sent to hell, because they are not fit for our society or the society of the saints; those who have their names put upon the books, that are not blotted out, for you will be judged out of the books kept by the church; and they will be of great consequence to look upon in the morning of the resurrection.

What a pleasure it will be for our children to look upon these books, while we are in our graves, sleeping. They can see what an interest, and labor, and toiling, their fathers accomplished, when we were building the Temple, in order to get our endowments.

While we were building the Temple, in Kirtland, we were poor, and in worse circumstances than we are now, or ever will be; for at that time we were persecuted and were under the necessity of laying upon the floor with our firelocks by our sides to sustain ourselves, as there were mobs gathering all around us to destroy us, and prevent us from building the Temple. And when they were driven, every man that was in the church, arose, and we took our firelocks, to reinstate our brethren, and in the night we laid upon the floor; we laid upon Brother Joseph's floor, and upon Sidney Rigdon's floor, so as to be ready to keep our enemies at bay; and we laid on Sidney Rigdon's floor many a night to save his life, and to save the lives of his family; and he is now exerting every effort to take away our lives; but he will see the day when he will be glad to come into the cellar kitchen and become a cook, and to black the boots and shoes of the servants of God; and it will be the case with thousands of others. They will be glad to black our boots and to lick the dust that is under our feet, and this is nothing to what will come to pass. I might stand here all day, and tell you things of the future, and you would not believe the half of it.

Brother Cahoon and Br. Cutler can tell you how many hands worked upon that Temple at one time; I think there were not more than five or six. Father Cutler, and Elder Cahoon, can tell you that there was not left in Kirtland more than ten or fifteen men, when we left with the camp to go to Zion, to Jackson county. And my wife took one hundred pounds of wool and got it carded and spun it, and wove it, and made it into garments for the men that were laboring upon the House; not only did my wife assist in this thing, but a great many of our sisters; and they were not the tenth part as well off as you are, taking you as a people. But I do not say this in order to insinuate that our sisters, in the City of Joseph, are not willing to render their assistance to build the Temple. No, for we have a great sum subscribed, by the sisters, to get our window glass, and nails, yea, it is a mighty sum; and shall we send our daughters to Warsaw, and to Carthage, and to Madison, and to Burlington, and to the Devil knows where? Shall we do it? No. Now I ask of the brethren and sisters, universally, shall we withdraw our support from our enemies? Yea.

I speak of this because it is better for you, and you will find it so, in eternity. They need not go out of the city, for I know there is labor enough for them. I could employ three or four myself, in my family, for the more we get the more we want to wait upon the rest. If you cannot get business try to make it for yourselves. I can make business plenty, for myself; I will leave it to the saints if I cannot.

Now, shall we go and reap their wheat and plough their ground, and dig their potatoes? Shall we let our girls go and wash their clothes, and boil their potatoes, and make their Johnny cake? No. They did not know how to make a short Johnny cake until our girls taught them. [He proposed to withdraw fellowship from the Gentiles' iniquity, which was done by a unanimous vote.] Now they are disfellowshipt; this is a final decision of all matters before this Conference.

I will make a few remarks relative to the penny subscription, I understand that twelve or thirteen hundred dollars have been subscribed. The sisters have been diligent, and they accomplished a great object.

Again; I would exhort the brethren to pay their tithing, and to pay the best of your substance, and the Lord will sanctify the elements for our good, and prosperity and comfort. Give honor to him to whom honor is due. Be subject to the powers that be; and let every man and woman be subject to counsel, and you will have favor in the sight of God and angels. This I believe, and I know that he hears our prayers; our enemies may organize wolf hunts; but what can they accomplish? for God has a power in this church, and their plans are frustrated; and God knows how it is. Do you know? I know.

When we have asked in faith, I have not known any thing that has not come to pass, these three years. If they would let us be, we are a civil people. I wish the Gentiles would come into the City of Joseph, and go to our Magistrates, they would find there is not a law-suit in this place. I have not had difficulty since I have entered this church, with any man, nor do I intend to have. I would say away with law-suits, and difficulties, from this time henceforth and forever. Amen.

But they would not be here more than a month before they would kick up their heels and damn us to the lowest hell; but they will be glad yet to grease a fellow's boots for a little corn, and so will the Gentile nations; but let us take care of ourselves, until we get our endowments, and there is a day coming, when we can have a situation to dwell in peace, and they will come in ships, upon the great waters, and bring their silver, and gold, and precious things, to build up our Temples, and waste places; and we will build up Jackson county, and they can not help themselves. But we want these boys to get their endowments first, and lay aside their lightness and prepare themselves for these things.

A thought has just entered into my head, and I will let it out. I will ask the brethren if they think it is wisdom to start grog shops. Shall we have such places in this city? Shall we buy their whiskey? Shall we turn them over to the buffetings of satan? Yes. Shall we fellowship a man that will do it? I wont. I will bet you a dollar, I can go and buy, and drink, a gallon of their liquor, every day and I will not get drunk, because it is mostly water.

Shall we cultivate a system of ruin in our midst, and foster those who are our enemies? Shall we be their subjects for destruction? No. Men, women, brethren, and sisters, if you feel like withdrawing your support from such places, show your hands, (which was unanimous.) They will go now; we will deliver them up to the buffetings of satan.

AN EXTRACT

From the Messenger relative to the Jews and gathering at Palestine.

It would indeed be surprising if the wide diffusion of knowledge among all classes of the civilized world did not create a wider diffusion of interest for the history and localities of Palestine. All that can delight the eye, and feed the imagination, is lavished over its surface; the lovers of scenery can find there every form and variety of landscape; the snowy heights of Lebanon with its cedars, the valley of Jordan, the mountains of Carmel, Tabor, and Hermon, and the waters of Galilee, are as beautiful as in the days when David sang their praise, and far more interesting by the accumulation of reminiscences. The land unbroken by the toils of the husbandman, yet "enjoys her sabbaths;" but Eschol, Bashan, Sharon, and Gilead are still there, and await but the appointed hour, (so we may gather from every narrative,) to sustain their millions; to flow as of old, with milk and honey; to become once more "a land of brooks of water, and fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranets, olive-oil, and honey;" and to resume their ancient and rightful titles, "the garden of the Lord," and "the glory of all lands." What numberless recollections are crowded upon every footstep of the sacred soil! Since the battle of the five kings against four, recorded in

the 14th chapter of Genesis, nearly two thousand years before the time of our Savior, until the wars of Napoleon, eighteen hundred years after it, this narrow but wonderful region, has never ceased to be the stage of remarkable events. If for the sake of brevity, we omit the enumeration of spots signalized by the exploits of the children of Israel, to which, however a traveller may be guided by the holy writ, with all the minuteness and accuracy of a road-book, we shall yet be engaged by the scenes of many brilliant and romantic achievements of the ancient and modern world. Take the plain of Esdraelon alone, the ancient valley of Jezreel, a scanty spot of twenty-five miles long, and varying from six to fourteen in its breadth; yet more recollections are called up here than suffice for the annals of many nations. Here by the banks of that ancient river Kishon, "the stars in their course fought against Sisera," the object of the immortal song of Deborah and Barak; and here, too, is Megiddo signalized by the death of the good Josiah. Each year, in a long succession of time, brought fresh events; the armies of Antiochus and of Rome, Egyptians, Persians, Turks, and Arabs, the fury of the Saracens, and the mistaken piety of the Crusaders, have found, in their turn, the land, "as the garden of Eden before them, and have left it a desolate wilderness." Nor did it escape the ferocious gripe of a revolutionary war. The arch destroyer of mankind sent his armies thither under the command of General Kleber, and in 1799 gave the last memorial of blood to these devoted plains.

But how small and transitory are all such reminiscences to those which must rivet the attention and feelings of the pious believer.—If Johnson could regard that man as little to be envied, who could stand unmoved on Iona or Marathon, or any spot dignified by wisdom, bravery, or virtue, what we must say of one who cared not to tread Mount Zion or Calvary, or who could behold with unmoistened eye

'Those holy fields,
Over whose acres walk'd those blessed feet,
Which *eighteen* hundred years ago were nail'd
For our advantage on the bitter cross!'

We have heard, indeed, that few persons can contemplate the holy city for the first time, without emotion; not long ago it was brought to our knowledge that two young men, (and they were not especially serious,) on arriving within sight of its walls and mountains, struck by the religio loci, 'How dreadful is this place! this is none other than the house of God, and this is the gate of heaven,' slipped involuntarily from their camels and fell into an attitude of adoration.

This interest is not confined to Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and belief that the time is not far distant when the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea: and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth. Doubtless, this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people—but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods, a development of religious feeling had been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII., the disciples of Christ have been stimulated to the oppression of the children of Israel; and heaven only can know what myriads of that suffering race fell beneath the 'piety' of the crusaders, as they marched to recover the sepulchre of their Savior from the hands of the infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent institution in London, attest the public estimation of its principles and services.

Encouraged by these proofs of a bettered condition, and of the sympathies of the Gentiles, who so lately despised them, the children of Israel have become far more open to Christian intercourse and reciprocal inquiry.—Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained in secret. One of them who lately, in the true spirit of Moses, went into Poland, 'unto his brethren, and looked on their burdens,' informs us that 'several thousand Jews of that country, and Russia, have recently bound themselves by an oath that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and prayer unto the Lord until he shall send the Messiah